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Attempts to christianize the Indians in New-England, &c.

CHAPTER III.

NUMBER XV.

(Continued from p. 15.)

Attempts to christianize the Indians in the ancient Colonies of Connecticut and New Haven; which, as they were united under the Charter given by King Charles the Second, may, without distinction, in a general way, be called by the name Connecticut.

Also, Attempts to the same Purpose made in the Colony of Rhode Island, and Providence Plantations.

CONNECTICUT.

Mr. Stone and Mr. Newton, and other ministers attempt to gospelize the Indians in their several vicinities.—Mr. Stone's death and character.—Mr. Eliot of Roxbury occasionally preaches to the Podunk Indians, and has a conference

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with them; but they reject the offers of the gospel.—Of the labors of Mr. Pierson to propagate the gospel among the Heathen in Connecticut.

—The government of Connecticut give countenance to the propagation of religion among those Indians, with whom they were on friendly terms.—Of the missionary labors of Mr. Fitch among the Mohegans, exhibited in a letter to Mr. Gookin.—Unkas, sachem of the Mohegans, makes opposition to the preaching of the gospel to his subjects.—Death and character of Mr. Fitch.—Of attempts made by Mr. Noyce to evangelize the heathen in his vicinity, extracted from a letter to Dr. Increase Mather.—No Indian church gathered in Connecticut by the English ministers.

INTRODUCTION.

IT is matter of regret to the compiler of this historical essay, that after the endeavors of some of his friends, joined with

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his own, he has been able to obtain but few documents respecting the attempts made to propagate the gospel in Connecticut. It is hoped, that some ancient manuscripts still remain in possession of the descendents of some of the early settlers, particularly of those worthy divines, who were engaged in the blessed work of gospelizing the Indians in these parts. If this is the case, they are earnestly desired to keep them in safety, till they may have opportunity to transcribe, and send either the originals, or genuine copies, to be deposited in the library of Yale-College, that some future historian may have the benefit of them, and communicate to the public those useful things which they may contain. Such donations would, I am persuaded, be very pleasing to the Trustees, as well as to many others; and be received with gratitude; and the donors have the satisfaction of contributing towards the improvement of the ancient Church History of this country. Such history, when properly written, is to many readers, both pleasing and instructive.

Those printed accounts, which are in possession of the compiler, are few and short in respect to facts, which must be his apology for brevity in this part of his essay. The books in his hands, which afford him any assistance in the work now immediately before him, are only "Mr. Daniel Gookin's Historical collections of the Indians"—brought down to the year 1674—"Dr. C. Mather's Magnalia," carried on almost to the close of the seventeenth century. "Mr.

Neal's history of New England"—"Governor Hutchinson's history of Massachusetts"—and "Dr. Trumbull's history of Connecticut." The Dr., upon application made to him, is so obliging, as readily to allow the compiler to make extracts from his history. In a friendly letter he writes as follows; "You have my consent for making any quotations from my history of Connecticut relative to the Indians, which you shall judge proper to be introduced into the work which you have undertaken."

The compiler will take the liberty thus freely granted; as he finds some things in the Doctor's history, which he does not recollect to have seen in the other authors which he has read.

WHILE those zealous and indefatigable missionaries, Eliot, the Mayhews, and others are engaged in the benevolent work of gospelizing the heathen in the Massachusetts, New Plimouth, Martha's Vineyard, and other parts of New-England; several worthy and excellent ministers in Connecticut use faithful endeavors to promote the same blessed cause among those to whom they had access.

The early settlers, and some of their successors, were truly attentive to the religious interests of the Indians. They manifested an earnest desire to Christianize them, and took pains in the good work: But many things concurred to prevent their succeeding according to their fervent wishes, and pious endeavors. Some obstructions, which were in the way in other places,

might be *greater* here, than in them. Probably many of the Indians in these parts might view the design of the English in making settlements among them in a more prejudicate point of light, than many others did in different parts of New-England; and this might rivet a disaffection more strongly in their minds, not only to the persons, but to the religion of the English.

The sachems opposed the introduction of the gospel among their subjects, for the same reasons that those of a like order had done in other places already mentioned.

And it may be confidently presumed, that the powows were as inveterate enemies to the gospel in this as in other parts of New-England; and used their power and influence, which were not small, to dissuade and prevent their heathen countrymen from paying any attention to the preachers of Christianity.

Some had such a fixed veneration for the religion (if it may be so called) which they had received by tradition from their ancestors, that they could scarce be persuaded to attend the preaching of the gospel at all; and many treated it with sovereign contempt.

And where the missionaries were more favorably received, many things concurred to prevent the heathen from making special progress in the knowledge and practice of Christianity.

Dr. Trumbull takes particular notice of some obstructions: "The Indians were engaged a great part of their time in such implacable wars among them-

selves; were so totally ignorant of letters,* and of the English

* "There was an Indian school kept formerly at Farmington at the expense of the society for propagating Christian knowledge among the Indians. The number of Indian scholars was sometimes fifteen or sixteen." Dr. Trumbull's history of Connecticut, vol. i. p. 495.

Whether schools for this purpose were set up in any other parts of the Colony, I do not learn.

When missionaries are sent to evangelize the heathen, if they will consent, and the funds will allow, schools ought to be instituted at an early period, and every rational inducement offered to influence all to attend who are able and capable of learning. A plan of this kind judiciously prosecuted may answer important purposes: It may contribute to promote civilization; and prepare the Indians to attend, to better advantage, upon the instructions of the missionaries.

And if *particular* pains are taken with some of the most ingenious and sober youths, to instruct them more accurately than others in the *English* language, so that they may become qualified to be *schoolmasters*, and when need requires *interpreters*, it may have a happy tendency to promote the general cause.

To gain a good acquaintance with the English language must be of eminent service to this people towards the acquisition of the knowledge of theology. The Indian language is said to be very imperfect in respect to terms suitable to convey the ideas of Divine truth—of spiritual things. Mr. David Brainerd observes,—
"There are no words in the Indian language to answer to our English words, *Lord, Saviour, Salvation, Sinner, Justice, Condemnation, Faith, Repentance, Justification, Adoption, Sanctification, Grace, Glory, Heaven*, with scores of like importance." He was therefore obliged in many cases, in order to render his preaching intelligible to the Indians, to make use of periphrasis, similitudes, &c. Journal, A. D. 1745, 1746.

language ; and the English ministers in general were so entirely ignorant of the Indian tongue, that it was extremely difficult to teach them."†

Civilians and divines in Connecticut, before attempts were made to christianize the heathen, must foresee some of these obstacles ; and when attempts were actually made, had experience of others, perhaps not much thought of before : But they were not discouraged from beginning and pursuing the work. Notwithstanding obstructions and discouragements, laudable attempts were made, and persevered in to bring over the Indians to the belief of the gospel, and to a correspondent practice.

" Mr. Stone [of Hartford] and Mr. Newton [I suppose of Farmington] some time before the year 1657, had been employed, at the desire of the Colony, to teach the Indians in Hartford, Windsor, Farmington, and that vicinity ; and one John Minor was employed as an interpreter ; and was taken into Mr. Stone's family, that he might be further instructed, and prepared for that service. Catechisms were prepared by Mr. Eliot, and others, and spread among the Indians. The ministers of the several

It is true, great things cannot be supposed immediately to result from such a plan of instituting schools, as the above : However the supporting such may gradually meliorate the condition of the Indians, both on civil and religious accounts ; and under Providence contribute to the more *speedy* and *effectual* propagation of the gospel. But these thoughts are submitted to the examination of more able judges.

† Dr. Trumbull's history of Connecticut, p. 495.

towns, where Indians lived, instructed them, as they had opportunity."* How long Mr. Stone continued to instruct the Indians, I am uncertain. He was one of the original settlers, and highly esteemed in the Colony. " He deceased July 20, 1663. He had his education in Emmanuel College, in the University of Cambridge. He was eminently pious and exemplary ; abounded in fastings and prayer ; and was a most strict observer of the Christian sabbath. Preparatory to this he labored to compose himself on Saturday evening to the most heavenly views and exercises ; and was careful not to speak a word which was not grave, serious, and adapted to the solemnity. He spent much time on this evening in the instruction of his family, commonly delivering to them the sermon, which he designed to preach on the morrow, or some other, which might be best calculated for their instruction, and edification. His sermons were doctrinal, replete with sentiment, concisely and closely applied. He was esteemed one of the most accurate and acute disputants of his day. He was celebrated for his great wit, pleasantry, and good humour. His company was courted by all gentlemen of learning and ingenuity, who had the pleasure of an acquaintance with him."†

" When the Council of ministers met at Hartford in 1657, the famous Mr. Eliot, hearing of the Podunk Indians, desired that the tribe might be assembled, that he might have an op-

* Dr. Trumbull.

† Dr. Trumbull p. 326.

portunity of offering Christ to them for their Saviour."

"By the influence of some principal gentlemen they were persuaded to come together at Hartford, and Mr. Eliot preached to them in their own language, and labored to instruct them concerning their Creator and Redeemer. When he had finished his sermon, and explained the matter to them, he desired an answer from them, whether they would accept of Jesus Christ for their Saviour, as he had been offered to them? But their chief men, with great scorn and resentment, utterly refused: They said the English had taken away their lands; and were attempting now to make them servants."*

The Rev. Abraham Pierson, pastor of the Church at Branford, having gained some knowledge of the Indian language, made some beginning, and continued for several years to preach the gospel to some Indians in those parts; and was encouraged by the commissioners of the United Colonies, who, I find in the year 1662, Sept. 20, made him a grant of a sum of money in the following words, "To Mr. Pierson of New Haven [*Colony*, I suppose] for his pains and travel, instructing the Indians at several places in those parts £. 30 0 0."

Dr. C. Mather speaks of him, as a *missionary*, in terms of approbation and respect. But his labors among the Indians were not attended, or followed with much success. About the year 1664, or 1665, he removed into New Jersey.†

* Dr. Trumbull.

† Gookin's Historical Collections of the Indians, p. 207, 208.

After Mr. Pierson's removal, the Rev. James Fitch of Norwich, having acquired some understanding of the Indian language, preached to some of the Mohegan Indians, that lived near him. This good man zealously endeavored, as his calling in the English Church would permit, to instruct them in Christianity.† "He was particularly desired to teach their sachem Unkas and his family. A large Bible printed in the Indian language was provided, and given to the Mohegan sachems, that they might read the scriptures. A law was made obliging those under the protection of the government, to keep the Christian sabbath."‡

The impediments which Mr. Fitch met with, and what success he had in about a year and an half, may be learned from the following letter of his to the Hon. Daniel Gookin of Cambridge, superintendent of the Indians in the Massachusetts in their civil concerns.

"Honored Sir,

"Yours I received, dated in September; and I have hitherto delayed, that I might be the better prepared for an answer."

"Concerning the Indians of this colony and Long Island, I cannot understand that they have any inclination to learn the knowledge of God: But when Mr. Pierson did frequently try in the several plantations in this colony, they did generally show an averseness, yea a perverse contempt of the word of God; and at present, they will not yield to any *settled* hearing, or attendance upon the ministry of the word."

† Gookin. ‡ Dr. Trumbull.

"Since God has called me to labor in this work, among the Indians nearer to me, where indeed there is the most considerable number of any in this colony, the first of my time was spent upon the Indians at Moheek,* where Unkas and his sons, and Wanuhö are sachems. These, at first, carried it teachably and tractably; until, at length, the sachems did discern, that religion would not consist with a mere receiving of the word; and that practical religion will throw down their heathenish idols, and the sachem's tyrannical monarchy; and then the sachems discerning this, did not only go away, but drew off their people, some by flatteries, and others by threatenings; and they would not suffer them to give so much as an outward attendance to the ministry of the word of God. But at this time some few did show a willingness to attend. Those few I began meetings with about one year and an half since. What progress they have made I have informed the commissioners."

"First, in respect of knowledge, they are enlightened in the common principles of true religion."

"Second, in respect of practice, they have yielded to cast off heathenish, devil-worship; and on the Lord's day, to meet together to repeat, and to confer about that which they have heard me teach them of the word of God, and he who is the chief among them, whose name is Weebax, has learned so much, that he is willing, and able, in some degree, to be helpful in teaching and prayer, to

* Montville.

the others on the Lord's day; and this Weebax is of such a blameless conversation, that his worst enemies, and haters of religion cannot but speak well of his conversation; and the same may be said concerning another, whose name is Tuhamon."

"The number of these Indians is now increased to about thirty grown persons, men and women, besides children and young ones. Some have showed a willingness that their children should learn to read; but it is not two years since I began with these; and truly the charge and expense to set up and keep a school amongst them is too great for me at present to compass."

"These Indians do suffer much, especially the chief among them, that it is a wonder that they are not utterly discouraged, considering they are but in their beginnings; for the sachems and Indians round about do their utmost, by reproaches, revilings, and threatenings, especially in a private and clandestine manner, to dismay them."

"For the settlement and encouragement of these Indians, I have given them of mine own lands, and some that I have procured of our town, about three hundred acres of good improvable lands, and made it sure to them, and theirs, so long as they go on in the ways of God."

"And at this time Unkas and his sons seem as if they would come on again, to attend upon the ministry of the word of God. But it is no other but in envy against these; and to promote some present self-design. But it is easy with

God to turn all to salvation &c."

"I have nothing further at present to add but that the Lord would direct, and prosper you in your pious intendments: so intreating your prayers for me, who am your unworthy friend and servant in the work of the Lord,

JAMES FITCH, Senior."
From Norwich Nov. 20. 1674.

Other writers give an account similar to that of Mr. Fitch concerning Unkas's fixed opposition to the preaching of the gospel to his subjects.

Mr. Gookin in company with Mr. Eliot, in the year 1674, on a visitation made to the several plantations of christianized Indians, in the Colony of the Massachusetts, observes, that in their progress they came to Wabquisset.† He thus introduces and relates the opposition of Unkas to the preaching of the gospel to his people: "Being at Wabquisset in the Sagamore's wigwam, divers of the principal people, that were at home, came to us; with whom we spent a good part of the night in prayer, singing psalms, and exhortations."

"There was a person among them, who sitting mute a great space, at last spake to this effect: That he was agent for Unkas, sachem of Mohegan, who challenged right to, and dominion over this people of Wabquisset; and, said he, Unkas is not well pleased that the English should pass over Mo-

hegan river* to call his Indians to pray to God."

"To which speech Mr. Eliot first answered; That it was his work to call upon all men every where, as he had opportunity, especially the Indians, to repent, and embrace the gospel: But he did not meddle with their civil right of jurisdiction."

"When he had done speaking, then I declared to this agent of Unkas, and desired that he would inform him what I said, that Wabquisset was within the jurisdiction of Massachusetts, and that the government of that people did belong to them; and that they do look upon themselves concerned to promote the good of all people within their limits: yet it was not hereby intended to abridge the Indians sachems of their just and ancient right over the Indians in respect of paying tribute, or any other dues. But the main design of the English was to bring them to the good knowledge of God in Christ Jesus; and suppress among them those sins of drunkenness, idolatry, powowing or witchcraft, whoredom, murder, and like sins. As for the English, they had taken no tribute from them, nor taxed them with any thing of that kind."‡

Many years before this, the Mohegan Indians were so jealous of the General Court's obliging them to pray to God, that Unkas, their sachem, went to

* "This is said to be now called Quinabaug, which falls into Shetucket river two miles above Norwich landing."

† "The South West corner of Woodstock, as is reported. Woodstock is in Connecticut: But it was anciently supposed to be within the limits of Massachusetts."

‡ Gookin, page 191, 192.

the General Court at Hartford to protest against it.†

How long Mr. Fitch continued his services among the Indians, and whether he had any further success, I do not learn. He was in high esteem among the religious and learned; and indeed among serious people in general. Dr. C. Mather characterizes Mr. Fitch by a *few*, but *nervous* expressions: "The holy, and acute Mr. Fitch has made noble essays towards the conversion of Indians."

In the inscription on his monument his character is drawn more at large, with some historical passages. It was written in Latin, but rendered into English thus; "In this grave are deposited the remains of that truly Reverend man, Mr. James Fitch. He was born at Boking, in the county of Essex, in England, the 24th of December in the year of our Lord 1622. Who, after he had been most excellently taught the learned languages, came into New-England at the age of sixteen; and then spent seven years under the instruction of those very famous men, Mr. Hooker and Mr. Stone. Afterwards he discharged the pastoral office fourteen years at Saybrook. Thence he removed with the major part of his Church to Norwich, where he spent the other years of his life in the work of the gospel. In his old age indeed he was obliged to cease from his public labors, by reason of bodily indisposition; and at length retired to his children at Lebanon;

† Whitfield's discovery of the present state of the Indians in New-England, A. D. 1651, p. 58, quoted by Mr. Neal.

where, after spending nearly half a year, he slept in Jesus in the year 1702, on the 18th of November, in the 80th year of his age."

"He was a man, as to the smartness of his genius, the solidity of his judgment, his charity, holy labors, and every kind of purity of life, and also as to his skill and energy of preaching, inferior to none."*

Though small success comparatively had hitherto attended the preaching of the gospel to the Indians in Connecticut, yet all the ministers are not discouraged from making further attempts. Rev. James Noyce of Stonington labored in the evangelical work among some of the Indians; and in a letter to Dr. Increase Mather of Boston, gives account of some success. An extract follows.

Reverend Sir,

"Yours I received, and rejoice that God has stirred up any that do take care, and contribute towards the advancing Christ's kingdom amongst the poor heathen; and do, and did formerly believe, that where God sends light, he intends love;†

* Dr. Trumbull p. 503.

† The excellent Bishop Butler expresses the same idea in different words. After observing, that "We can look but a very little way into the connexions, and consequences of things; our duty is to spread the incorruptible seed as widely as we can, and leave it to God to give the increase;" he adds, "Yet thus much we may be almost assured of, that the gospel, wherever it is planted, will have its genuine effect upon some few; upon more perhaps than are taken notice of in the hurry of the world. There are at least a few persons in every country, and successive age who

and where God gives little he expects less ; and therefore the labors of the Rev. Mr. Eliot, Mr. Mayhew, &c. have not been lost, they have not run in vain ; but that many have gone to heaven of their deceased hearers."

"And I should count it my joy and crown to win one soul of them to Christ. And am in hopes, that some one, or two of the Pequots, that were my friends, and liv'd on my land, upon my endeavors obtained mercy. They are now dead, and died praying—renounced wholly the way of the heathen worship," &c.

"Also some of our captive servants, professing the faith with many tears are baptized, and give good testimony in their knowledge, converse, and conversation, of a real, gracious work upon them."* Yours to serve,

JAMES NOYCE.

Stonington, March 15, 1694.

will be brought to a moral, and religious sense of things, by the establishment of Christianity where they live ; and then will be influenced by the peculiar doctrines of it, in proportion to the integrity of their minds ; and to the clearness, purity, and evidence with which it is offered to them. Of these our Lord speaks in the parable of the sower, as understanding the word, and bearing fruit, and bringing forth, some an hundred fold, some sixty, some thirty."

"One might add, that these persons, in proportion to their influence, do at present better the state of things : better it even in the civil sense, by giving some check to that avowed profligateness, which is a contradiction to all order and government ; and if not checked, must be the subversion of it."

Sermon before the society for the propagation of the gospel, p. 334.

* *Magnalia.*

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"Not one Indian church was ever gathered by the English ministers in Connecticut. Several Indians however, in one town and another, became Christians, and were baptized, and admitted to full communion in the English churches. Some few were admitted into the church at Farmington ; and some into the church at Derby. One of the sachems of the Indians at Naugatuck Falls was a member of the church at Derby ; and it has been said, that he was a sober, well-conducted man. Some few of the Mohegans have professed Christianity, and been, many years since, admitted to full communion in the North Church in New-London."*

Rhode-Island and Providence Plantations.

In this Colony several Englishmen lived in early times, who were well acquainted with the Indian language ; particularly Mr. Roger Williams, who for a time made laudable attempts to christianize the heathen in those parts.

He was, in some respects, under good advantages for carrying on this work ; not only as he had a good education, and understood their language, but was in much esteem with them on account of his humane and friendly conduct. Mr. Hutchinson observes, that he had always been a favorite of the Narragansets ; and they had settled a neutrality with the people of his Colony. But when he attempted to evangelize them, he soon found impediments which it was not in his power to

* Dr. Trumbull, p. 495.

remove. Other things counterbalanced the advantages we have mentioned. The Naraganset Indians, within whose country Rhode Island and Providence Plantations fall, were strongly opposed to the propagation of the Christian religion. Their sachems were averse to it, and would not suffer the gospel to be preached to their subjects; and the people obstinately adhered to the traditions and customs of their ancestors.

Another obstruction, mentioned by an early writer, was the bad example of the English in those parts, whose civil government and religion ran very low. Mr. Williams indeed was viewed by many at least of his contemporaries, both in Old and New-England, as a man of real religion; though in his younger years he had imbibed some singular opinions, at least some opinions, which were disapproved of by the generality of the most judicious and serious of the original settlers in these colonies: yet his errors, it is believed, were not inconsistent with a pious heart. However, in his more experienced age, he regained the good opinion of his countrymen; of many of those particularly who had been disaffected to him; and held correspondence with many worthy persons in the Colony, from which he had been banished.—His zeal and industry, in attempting to propagate the gospel among the heathen in his Colony, are spoken of with much commendation by early writers.—However, after assiduous application to the work for a season, he left off in discouragement.*

* Gookin—Magnalia—Neal—Hutchinson.

However, though it is matter of deep regret, that so many heathens in one age and country and another, and so many in New-England rejected the gospel; yet Christians may, in some measure, console themselves with this thought, that the time is advancing, when the everlasting gospel will be preached unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people; and glorious success shall attend and follow the preaching of it; for God will give his Son the heathen for his inheritance, and the uttermost parts of the earth for his possession.

(To be continued.)

*Explanatory Observations on the
Second Commandment.*

(Continued from p. 312.)

PART II.

ON the reason and motives by which the duties required in the second commandment are enforced.

The first reason why we should keep this commandment is God's dominion over us and his absolute propriety in us. I the Lord thy God. He is our rightful Lord, who hath an unalienable and absolute sovereignty over us, has a right to command us, and we are under the highest obligations to obey him as our Lord and our God. His being Lord and God imports his infinite perfection and worthiness of all worship and obedience. It imports that he is our Creator, Preserver, and Bene-

factor, the former of our bodies and the father of our spirits ; and that in him we live and move and have our being : That we are entirely his, and that he hath a right to command us, and dispose of us his creatures just as seemeth good in his sight : That we are bound by his infinite perfections as God, as our rightful sovereign, as our Creator, Preserver and Benefactor to obey him. By every obligation arising from these considerations we are indispensably bound to keep this commandment. We cannot neglect it without rebelling against his high and holy sovereignty, against his unalienable right and propriety in us, and against all the obligations arising from his creating and preserving goodness. Further, the words, For I the Lord thy God, import, that God, notwithstanding all our vileness, is willing to become our God in covenant, and to be all that to us which is implied in his being our covenant God and Father ; and that he has, of his infinite compassion, opened a way for it through the Messiah. In this view they imply all obligations arising from the grace of God. What reasons are these to engage men's obedience to this command : To avouch the Lord to be their God, and to walk in all his institutions with a perfect heart ?

Further, another reason why we should keep this commandment is God's holy jealousy for the honour of his name and the purity of his own institutions. For I the Lord thy God am a jealous God. I am jealous and zealous for the honor of my name, and for maintain- ing my

authority over the creatures, and for the constant performance and purity of my own worship. I will not give my glory to another. This is a sin which awakes my highest displeasure, and which I will most dreadfully avenge. God expresseth his dreadful displeasure against all who break this commandment, in his jealousy against them, and in that he terms them haters of him. *Them that hate me.* In terming himself a jealous God, he doubtless has reference to his covenant, and to that breach of it, of which all the violators of this commandment are guilty. They forsake God as a wife forsaketh her husband, when she goeth aside to another. As jealousy is the rage of man† so God by this term, I am a jealous God, expresseth the greatness of the sin of violating this command, neglecting his institutions, profaning and corrupting them, and that he is most highly incensed against these sins, and that he will cause his anger to smoke against, and will most certainly and fearfully punish all those who are guilty of them.

The term which he gives them, as haters of God, is further expressive of his abhorrence of them and his anger against them. This is an hateful name, implying the greatest guilt, and the most detestable character. God considers them as haters of himself, of his ordinances, and of all the means of sanctification, and of communion with him : as rejecting his sovereignty in appointing them, and despising all his wisdom and goodness in their institution. These are reasons of great mo-

† Prov. vi. 34.

ment why men should keep this commandment, and they are motives of high consideration to engage all Christians in a strict and conscientious observance of it.

But still the most alarming and the most alluring motives are yet to be considered, contained in this part of the commandment, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me : and shewing mercy unto thousands of them that love me and keep my commandments. This threatening of visiting the iniquity of the fathers upon the children unto the third and fourth generation, is one of the most awful and alarming recorded in the sacred volume, and is most expressive of the wrath of God against all the violators of this precept. It is the most difficult part to explain, and exhibit in that clear and convincing point of light in which it ought to appear. Many cry out against it as absurd and cruel, as inconsistent with other parts of the scripture, and with the divine justice. Great art and pains have been used to subvert this portion of scripture, and to make it mean little or nothing, some temporal inconvenience, some incapacity to receive temporal honors in the Jewish Church ; and that it has no respect to mankind in these ages.* Others confine the threatening wholly to temporal evils. At the same time, others put such a construction upon the words as is inconsistent with the general idea of justice, and with some particular passages in the divine word.

* See Lamont's sermons on this commandment.

A sense different from all these may be given to the words, perfectly consistent with justice and the scriptures, of the most serious and awful import. This, doubtless, must be the true meaning of the precept. That when God visits the iniquities of the fathers upon the children unto the third and fourth generation, it is because their fathers' sins become their own personal iniquities. This, doubtless, is always the case when God visits the iniquities of the fathers upon the children, and he does it no further than the sins of the former become the actual sins of the latter. This perfectly corresponds with Ezekiel xviii. 14, 17, 20. Now lo, if he beget a son that seeth all his father's sins, which he hath done, and considereth and doth not the like, he shall not die for the iniquity of his father, he shall surely live. The soul that sinneth it shall die : The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son ; the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him. But it is implied, that if he doth not consider, if he follows his fathers example, and commits the sins which his father teacheth him, that then iniquity shall be imputed to him, and he shall surely die.

Wicked parents by their examples make their children wicked, teach them their own sins, and cause them to be sinners through their neglect to instruct, restrain and govern them, and by setting them bad examples, so that their sins become the sins of their posterity : they

are the same which the fathers committed, and they are the occasion of them. One sinner destroyeth much good. If parents cast off fear, and restrain prayer, neglect a profession of religion, an attendance on the sacraments, and the assembling of themselves together for public worship, it teacheth their children to contemn God and all his institutions, and to grow up from childhood in the constant and total breach of this commandment. If they live in unrighteous practices, violate the sabbath, profane the name of God, if they are wanton, intemperate, companions of wicked men, or walk in any other courses of sin, they teach their children the same sins. They are quick observers and early imitators of their parents' examples, and make their sins their own. If parents neglect the religious instruction of children, and suffer them to grow up in ignorance of God, and the divine institutions, if they neglect to govern them, and restrain them from bad practices and bad company, and when they make themselves vile, restrain them not, they are an occasion of the sins of their posterity. Their sins are occasioned by their fathers' sins, and they commit the same sins. In this view the iniquities of the fathers become the iniquities of their children.

This wickedness descends from generation to generation : for when one generation has been brought up in ignorance of God and their duty, in the neglect of the divine ordinances, and habits of irreligion and vice, they will be wicked parents ; and will train up their children in

the same irreligious manner ; and so the sin will proceed from one generation to another, for a long course of ages, and commonly each generation will grow worse and worse. As it is written, Evil men and seducers shall wax worse and worse, deceiving and being deceived.† This is the natural course of such sin and apostacy, as has been evinced by all observation and experience. When once a family, particular community, or nation, becomes corrupt and apostatizes, it is rarely ever recovered again to its original state of order and purity ; but generally grows more vicious from age to age, until they have filled up the iniquity of their fathers. This was the case with the people of Israel and Judah before their destruction and captivities, by the Assyrians and Babylonians. This was the case afterwards, before their destruction by the Romans. The same has been the case with other churches and nations. Thus the sins of the fathers become the sins of the children ; they approve and practise them from generation to generation.

God is therefore strictly just in visiting their iniquities upon them, and though they are ever so much afflicted for them, and die in their sins, they die every one for his own iniquity. God rewards them according to their works, and according to the fruit of their doings.

God visits the iniquities of the fathers upon the children unto the third and fourth generation various ways, particularly by suffering them to grow up in ignorance of God and duty, in for-

† 2. Tim. iii. 13.

getfulness and contempt of him and his holy institutions, and habits of all manner of vice and abominable wickedness. This is a dreadful judgment: A judgment upon the soul, exposing and leading it to eternal death. It deprives men of all spiritual comfort in this world, as well as exposes to everlasting punishment in the other. It is a great calamity on the body, as a dissolute wicked life tends to injure its health, beauty and comfort; and to shorten its natural life.

He further visits their iniquities upon them in great temporal judgments; by drought and heat, blasting and mildew, by the pestilence, famine, sword, and other judgments. In bringing them to an untimely death, as he did the wicked sons of Eli. In bringing them to public shame, and causing them to die by the sword of civil justice. This is often the case. God many times suffers not the wicked to live out half their days. He visits these iniquities by the total destruction of kingdoms and churches. For these he destroyed the kingdoms of Judah and Israel his ancient church. For these he visited and destroyed the once famous churches of the East; of Jerusalem, Antioch, Ephesus, and others.

Further, God sometimes visits these upon the children in giving them over to delusion, to final hardness of heart and blindness of mind, and a reprobate sense. Thus he gave up Israel in the days of the prophets, and of our blessed Saviour. And Israel would none of me, so I gave them up unto their own hearts lust: and they

walked in their own counsels.* If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace? But now they are hid from thine eyes.† With this God hath threatened all sinners of this character. For this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believe not the truth, but have pleasure in unrighteousness.‡ What an awful, what an alarming visitation is this? What an incalculable motive is here to secure obedience to this commandment? To engage parents to walk circumspectly, teach their children to reverence and attend the divine institutions; and to bring them up in the nurture and admonition of the Lord!

The promise of blessings to the obedient in the concluding part of this commandment is most encouraging and alluring. Keeping mercy unto thousands of them that love him and keep his commandments. This shows the immense compassion and goodness of our heavenly Father, how much more ready he is to show mercy than to punish; how highly he approves of obedience, of a conscientious and constant attendance on his worship, in all his institutions, and the preserving of it pure from all corruption. For those who thus regard his worship and holy institutions he will show mercy unto a thousand generations, for evermore.—This implies that when parents and heads of families are truly

* Psalm lxxxi. 11, 12.

† Luke xix. 42.

‡ II. Thessalonians ii. 11, 12.

pious, righteous, temperate and charitable, strict in their attendance on God in his institutions, and by example and precept teach the same to their posterity, that they having been trained up in the nurture and admonition of the Lord, will not ordinarily depart from him.— They will teach the same to their children, and it will naturally proceed from age to age. In this way order, peace, piety and righteousness will be transmitted from one generation to another, and eternal life and happiness will be the consequence to thousands and millions. It implies a promise that his spirit shall attend his own pure worship and institutions: That while his people love and walk with him, he will walk with them, and shed down all those blessings upon them, in this world which shall be for their good and his glory, and that they shall be eternally happy. This is the very reason given in the scriptures for the holy living of parents, and for their training up their offspring in a conscientious regard to the divine institutions. For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known unto their children: that the generation to come might know them; who should arise and declare them unto their children; that they might set their hope in God, and not forget the works of God; but keep his commandments. The scriptures teach us that this is the natural consequence of piety, and good instruction and discipline in parents and heads of families.

Train up a child in the way he should go, and when he is old he will not depart from it.* All experience teacheth the same. Where a family, or particular people, have been eminent for piety, and for educating and governing their families well; their children have been orderly, peaceable, pious and righteous, for a succession of generations, and have maintained the honor and dignity of their ancestors. God has adapted his institutions and worship, in infinite wisdom and goodness, to the state and benefit of his people. He will bless his own institutions; and them who honor him he will honor, but those who despise him shall be lightly esteemed.† The seed of evil doers shall never be renowned.‡ Parents will have great comfort in such children. A wise son maketh a glad father. Such children are the crown of old men; they are the ornaments of society, the pillars of the church and state. Persons trained up in the faith and order of the gospel will be righteous, peaceable, true and faithful, and possess those qualities which make individuals, families and nations honorable and happy. Righteousness exalteth a nation. This secures the blessing of God upon individuals, families and nations. It gives to individuals communion with God, peace of conscience, joy unspeakable and full of glory; and will bring pious parents and their obedient, righteous children together in the kingdom of glory; to love, worship and enjoy God in his redeemed and

* Prov. xxii. 6.

† 1 Samuel ii. 30.

‡ Isaiah xiv. 20.

blessed family for ever. These are some of the great things implied in shewing mercy unto thousands of them who love God and keep his commandments. What alluring and forcible motives are these to keep pure all that worship, and all those institutions which God hath appointed, and to employ all means and exertions to transmit them in their purity to all posterity? While wicked men are miserable in themselves; while they entail a curse upon their posterity, and die in their sins; while they and their posterity meet in the regions of darkness and despair, and eternally curse and torment each other; pious ancestors and their posterity are an honor and blessing to each other, do good to mankind, honor their Creator, and inherit eternal life. Verily there is a reward for the righteous.† Surely I know it shall be well with them that fear God, that fear before him.||

[To be Continued.]

GENTLEMEN,

IF the following observations on Matthew iv. 1—11, are thought worthy of publication, they are at your disposal.

TO the worshippers of God it must afford strong consolation under the various trials of their faith, that Jesus Christ, "the captain of their salvation," "was tempted in all points like as they are, yet without sin." When they find that the Son of God himself was sub-

jected to the assaults of Satan, and the calamities which are common to men, they must of necessity learn that they have no claim to be exempted from similar sufferings; and at the same time they are instructed how to escape the snares which are spread for their feet, and to resist successfully their insidious adversaries, by the example of Him who "spoilth principalities and powers," and who hath triumphed over all his enemies. It is important, then, that the soldiers of Christ know the weapons which he used with success, that they may wield the same in the warfare in which they are engaged. That "the sword of the Spirit, which is the word of God," is one of these, we are fully taught in the passage which is under consideration.

After Jesus had been baptized by John in Jordan, and returned "full of the Holy Ghost," we are given to understand that "he was led by the Spirit into the wilderness." Here he was tempted forty days by the devil, and ate nothing. At the expiration of this time, he hungered. Taking advantage of this opportunity, the tempter coming to him said, "if thou be the Son of God, command that these stones be made bread:" Hereby suggesting, that by this miracle he could both satisfy his hunger, and prove himself to be the "Son of God." The passage, I think, will bear this paraphrase: Thou hast undertaken to declare to the world that thou art the Son of God. Thou hast been here fasting these forty days, and hast exhibited nothing by which the truth of the

† Psalm lviii. 11.

|| Eccl. viii. 12.

declaration as yet appears ; but on the contrary, is there not some reason to suspect it, for it was reasonable to suppose that the Son of God would not be liable to hunger and thirst, like the children of men, and subject to those other frailties to which their natures, are incident. If thou wilt now convert these stones into bread, the proof of thy divine character and claims will be complete ; that my request is not unreasonable, in another point of view, and as an additional motive for complying with it, consider that this interposition of thy power will give thee the means of appeasing that hunger under which thou now laborest." Such seems to be the import of the language used by Satan. An artful supposition that he might not be what he professed, *if thou be the Son of God* ; an insinuation that his ability to comply with the request, was doubtful ; an implied appeal to the honor of his character ; a covert address to his appetite in his extreme hunger, all conspired to make the temptation strong and to prevail with the Saviour to work the miracle. The Son of God came not into the world to work needless miracles, but to convince, and save, mankind ; by destroying the works of the devil.

Observe now how the great adversary of all good was repulsed ; not by the full interposition of that power which the subject of the temptation possessed, and which he gloriously displayed, when he conquered death and triumphed over principalities and powers ; but more conformably to that character which he exhibited, through the

whole course of his ministry. Leaving to his followers an example for them, in similar trials, he defeated the enemy by the sword of the spirit, which is the word of God. " But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."*

Defeated in that first attempt, but not discouraged from making a new assault, " Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, and saith unto him, If thou be the Son of God, cast thyself down ;" and feeling the force of the weapon with which he had been repulsed, and to give greater efficacy to the temptation he quotes a passage from the ninety first Psalm ; " He shall give his angels charge concerning thee ; and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone." At this time, Satan does not request our Saviour himself to perform a miracle, to evince the character which he maintained, but holds up to view the promise of the Father, that he would miraculously deliver him in the hazardous experiment which was proposed to him to make ; and prove that he was his Son by his seasonable interference to rescue him from destruction. The enemy still implies it to be problematical whether our Saviour was what he professed, by again saying, " *If thou art the Son of God*." Thus, as before, our Saviour was urged to the proof of his

* Deuteronomy viii. 3.

divine nature, by the tempter ; but now, the veracity of the Father, and his affection to his Son, were pleaded as assurances of success, and the vindication of both were added as powerful inducements to put them to the trial. Again was the arch enemy repulsed, and the scripture, which he hypocritically borrowed to enforce his attack, was made subservient to his own defeat. "Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God."* In this reply three things are observable. First, our Saviour declared it to be unlawful in him to tempt the Lord, by unnecessarily and unlawfully exposing himself to danger, with the expectation of divine assistance on such an occasion. Secondly ; by endeavoring to procure another to commit the sin, Satan himself was convicted of tempting the Lord. But thirdly ; Thou shalt not tempt the Lord thy God, if rightly considered, was a most severe rebuke to Satan himself, inasmuch as he had twice successively tempted the Son of God, who was both God, and Lord of Satan.

Being suffered yet to proceed, "Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them ; And saith unto him, All these things will I give thee, if thou wilt fall down and worship me." From the daring effrontery, and matchless impudence, displayed in this solicitation after what had already passed, one is almost at a loss to determine, whether he is

* Deuteronomy vi. 16.

to consider the temptation as consisting in what the words import, or in provoking our Saviour to a heedless resentment, and some rash expression of his displeasure. Possibly, and I state it only as possible, both were had in view ; in order, that if one failed, the other, at least, might succeed ; and well indeed might Satan have been elated, had He, whom Angels and Archangels worship, worshipped him ; and well might the Son of God have been indignant at the impudent and impious proposal. But the direct import of the words is what I shall consider. In the two former attempts, our Saviour was urged to give proof of his being the Son of God ; in the first instance, by an exertion of his own power in performing a miracle ; in the second, by procuring the attestation of the Father that he was divinely favored ; the evidence of which would lie in the Father's interposition on his behalf to rescue him from destruction. Finding that neither of these modes succeeded, Satan now addressed himself to the pride, ambition, love of wealth, power, and pomp of human nature ; either believing, or insinuating, that he might be capable of such unworthy passions. To man, weak, vain, and sinful ; to man, who too little scruples what he worships, provided some selfish gratification be the result, the possession of those kingdoms with the glory of them, might have seemed an important object, the inducement strong, and the purchase cheap. Not so with our Saviour ; those passions were not his ; neither did He, who crea-

ted them, need such possessions as a gift, from one who was subject to him, and had nothing which he did not receive, and received nothing, except his punishment, which he deserved. Considered in his human nature only, was Christ subject to temptation; to that nature, then, must we bring down our ideas on this subject, and in this point of view behold the Redeemer tempted in all points like as we are; yet, observe, without sin. Acting conformably to his human nature, therefore, our Saviour again defeats the enemy with the same weapon, the word of God. But intending to permit the tempter to proceed no further, he uses his authority; an authority however, which all his faithful followers may likewise, in dependence on him, use on like occasions; and thus commands him; "Get thee hence, Satan;" adding, "For it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve."* Observe the issue. "Then the devil leaveth him, and behold, angels came and ministered unto him."

The followers of Christ have here an example set before them for their imitation. They here see how their glorious Master triumphed over the adversary of their souls, and the consolation which he subsequently received; "and, behold, angels came and ministered unto him." It is not supposed that Christians will be tempted, directly in form, as he was; nor that their successful resistance will be attended with a visible ministration

of angels. But it is true that Christians are tempted in various ways, by the same enemy, by the world, and their own lusts; and it is also true that, "Blessed is the man who endureth temptation; for when he is tried he shall receive the crown of life which the Lord hath promised to them that love him." A way of escape will be made for every one who faithfully resisteth; and God will provide for him consolations which the world can neither give nor take away.—Christians are here taught the importance of the "Sword of the Spirit," and have set before them the success with which it was used by their Lord and Master. It is the business of Christians diligently to read the scriptures, to understand their meaning, and so to impress them on their memory and hearts, and so to implore the divine assistance, and blessing on them, that they may be always present to instruct, warn, reprove, encourage and comfort them under all circumstances, and on all occasions. None but he that has tried them, knows the value of the sacred oracles, the aid which they afford, and the light and comfort, which they bring. A man, with the word of God before his eyes, and impressed on his heart, can with difficulty allow himself in sin, and give way to temptation; it is, when blessed with the influence of the spirit, a sword which no enemy can withstand, or successfully encounter. May those who have already tried it, try it more; and may those who have hitherto rejected it, put it to trial.

RURICOLA.

* See Deuteronomy, vi. 13, & x. 20, & 1. Sam. vii. 3.

Memoirs of Mrs. Abigail Wells.

THE most of serious readers of the Magazine are best pleased with short historical sketches of the lives and experiences of those Christians, who have been distinguished for their attainments in religious knowledge and piety. Such short historical sketches are, likewise, very instructive. We are anxious to know how others, who have professed to have experienced the power, as well as to have been attached to the form of godliness, have lived; have conversed; and have died. Curiosity is gratified while the heart is warmed, the mind enlightened, and zeal invigorated. It is both interesting and edifying, to see how religion has been acted out, in the lives of its professors.

Jan. 19.
1807
1738
69
Mrs. Abigail Wells, the subject of these few lines, was the daughter of Stephen and Mary Kellogg. She was born at Hadley, state of Massachusetts, August 10, 1738. Her parents were reputable. In her natural make, she was sprightly and cheerful. She spent her youth, as others commonly do, in thoughtlessness and security in sin: her social disposition led her to be fond of gay circles, and fashionable amusements: the concern of her soul, and things of her eternal salvation had no place in her mind. She was agreeable and beloved by her youthful acquaintance. At the age of nineteen years she formed a matrimonial connexion with Mr. Ashbel Wells of West-Hartford, April 21, 1757. He was a sober, moral character, and of a reputable family.

She made him a kind, affectionate wife. They lived together in the greatest harmony and friendship for half a century. They had a numerous family of children, seven daughters and four sons. One of the daughters deceased in infancy. She exerted herself to give her children a good education, and was particularly attentive to the education of her daughters, seeking above all their religious welfare. Two of her sons have lately departed life, one in the 47th year of his age, and the other in the 35th, leaving families to mourn their loss. Two afflicted widows! Her husband, for a number of years past, has been unable to do any thing for his family, through bodily infirmity. For several years, he was wholly helpless. All the weight of family concerns, and the direction of their agricultural business devolved upon her. She sustained the burden with great fortitude, and cheerfulness. She managed her business with prudence; and towards her helpless husband exhibited the greatest tenderness, the kindest affection, and most unremitting care. At length, worn out with infirmities and sinking under pain, nature was exhausted, and he was dismissed from this mortal state. He departed life on the 11th of December 1806. During his long weakness and infirmity, she was as attentive to him as was possible, ever attempting to soothe and encourage him, and by tender sympathy, to share in his sorrows.

She lived in the married state about eleven years, without any particular concern about, or at-

tention to religion. She only observed its forms, without seeking to become acquainted with its power. From her education, she was accustomed to revere it, as an honored name. But she did not consider, whether it were any thing more.

But it was the design and purpose of a gracious and merciful God to make her savingly acquainted with its power ; and to bring her to love its doctrines—practise its duties, and experience its consolations. Infinite wisdom knows how to accomplish all its purposes, by such means, as divine grace will render effectual. God always effects his kind purposes, by the instrumentality of second causes. He is the great first cause of all things, and gives energy to all the means, which he employs. His administration of his universal government, is a kingdom of means. Mrs. Wells had, for years, attended public worship—heard the word discussed, and observed religious institutions : but all without any saving benefit. Her conscience was unalarmed. She felt no conviction of sin, nor realized the danger of impenitence. The first thing, which, in a kind providence, was used as a means to awaken her attention to her spiritual concerns, was the sight of the corpse of a young woman, whose funeral she attended. She was now about the age of thirty years. She had often seen the pale and breathless remains of her fellow-creatures conveyed to the lonely grave, and deposited in the dust. But the sight, though melancholy and affecting, had no salutary and permanent impression

on her mind before. Now, when she stood by the coffin, and beheld the lifeless form—the breathless remains of the deceased, her mind was immediately, and greatly affected. Tears flowed. She instantly turned her reflections inward, upon her own condition. She asked herself this plain, but solemn question, “What would have become of me, had it been my lot, to have died instead of this person ? Where should I have been ? I must have gone down to misery—been lifting up mine eyes in torment—been beyond the reach of pardoning mercy—inheriting the fruit of my own folly and impenitence, for I know myself to be destitute of religion.”

Thoughts of this kind deeply affected her. She trembled to think of herself. She knew that she had, all her days, disregarded a Saviour's voice : turned a deaf ear to the messages of divine grace : misimproved all providences ; and wasted away her precious time and seasons of salvation in sin, and the cares of the world. She was brought under deep awakenings. Her fears were exceedingly alarmed. Her convictions were powerful, and at times, almost overwhelming. The curses of the law were arrayed against her. A sense of her base ingratitude, under mercies received, first affected her. God had been so infinitely good and bountiful—so kind and merciful to her, all her life, and she had been so evil and unthankful to him, so heedless, and hardened in sin, that she seemed to stand in astonishment. She was in great distress and agony of mind on

account of her state. Her conviction of sin was sometimes higher, than at others, and continued about six months. At length, a gracious God appeared for her; turned her mourning into rejoicing; brought her out of darkness into his marvellous light; subdued the enmity of her heart; implanted, as she trusted, a principle of love supreme to himself. She bowed to his sovereignty; felt a delight in a crucified Redeemer, and a willingness to come unto him, to rest on him, to receive him as her all, her help, her hope, her dependence, her righteousness, her consolation. The divine character now appeared glorious to her in all its attributes; holiness and justice, as well as goodness and mercy.—She seemed to rejoice in him as a sin-punishing, as well as a sin-pardoning God. The law of God in all its purity, extent, and sanctions, she could admire and love. A Redeemer that shed his blood for sinners appeared to her altogether lovely, the chief among ten thousand, her soul's delight. All religion, its doctrines, duties, and ordinances appeared unto her pleasing, and she thought she could give herself up to her God and Saviour for ever. She used often to say, "it was a sense of God's wonderful mercy in sparing her, while others were called to appear before their judge, which first alarmed and awakened her. And that she trusted her awakenings and convictions had terminated in a real conversion." After this, through the whole course of her life, she had the comfort of a good hope. Whatever imperfections or failings

attended her, she never did, nor could give up her hope of salvation by a Redeemer, and that her peace was made with God. She accustomed herself to keep a diary, a considerable part of her life, after her becoming pious, and penned down many exercises of her mind. No one, I believe, can peruse those exercises of heart, which she committed to writing, without feeling that she had made eminent attainments in the divine life—in Christian experience, and Christian knowledge. She lived a life of prayer, of communion with God, of careful attention on duty, and self-examination. The points most worthy of notice in her life and Christian exercises, as we collect from her papers, were prayerfulness; love to the house of God, his word dispensed, and ordinances administered; candor; sanctification of natural affection; rejoicing in the mercies and government of God; and delightful views of a Redeemer's blood, atonement and righteousness. In respect to all these, there was something peculiar, something distinguishing in her exercises and experiences, as detailed in her diary and other papers. Some short extracts, as proofs of what has now been observed, it will be proper to make. Her exercises of mind—and views of divine things are put down by her upon paper, in such a manner, as must satisfy every body, who should see them, that she could not have the remotest idea, that any extracts would ever be made from them. We take a peculiar pleasure, in knowing what a person's views and exercises of mind are, on the sub-

ject of religion, when alone—when no eyes see—but the eye of omniscience. Nothing in this case will be assumed—nothing will be insincere, or deceitful, and hypocritical.

She was remarkable for a spirit of *prayerfulness*. She did not allow herself, to live in the omission of this important duty. She highly prized the privilege of prayer to a merciful God. She was grieved, when she felt a coldness and formality in it. She had great hungerings and thirstings of soul after nearness of communion with God, in the duty of private devotion. Each morning and evening, she resolved to draw near to God, in prayer.—And many times, in a day would her heart ascend to him, in short ejaculatory addresses. But morning and evening were her *stated* seasons of private devotion. She accustomed herself to pray much for the Church of God—for all faithful ministers of the gospel—for the world—for the afflicted—and especially for the spiritual good of her children, and dear friends. She frequently records some parts of her secret prayer. In one, she thus mourns before God, over her little progress in religion—"O how little progress do I make in the things of religion—how slowly do my drowsy faculties move! I pray for some life. For without life there is no strength. Yet my gracious God is exceedingly kind to me. He heaps favors upon me. He surrounds me with mercies because he will be gracious."—She pleads, in secret prayer, for unrenowned sinners thus, "I pray for a pardon of their sins, who have

not been brought from darkness into marvellous light. I pray God to give them a sense of their danger—to enable them to apply to a Saviour, who is willing to save all that come unto him, even the chief of sinners." In her secret prayers, on sabbath mornings one of her constant petitions, was, "Oh, grant unto me, this day, and to all thy people, and my dear children, a sabbath-day's blessing." She seemed to *delight* in prayer, and to experience in that important duty, much comfort. Through all her diary, she manifests an *uncommon love* to the sabbath—to the house of God—to the word dispensed—and to holy ordinances administered. She often repeats "Oh, how delightful the holy sabbath, and house and worship of God—his gospel preached, and sacraments dispensed!"—It is my desire to dwell in the house of the Lord all the days of my life—how can so many who live under the gospel, neglect the dispensation of it, on the Lord's day—for a trifling excuse absent themselves? What a dreadful account will sabbath-breakers have to give to the final judge!" She was one of the most constant attendants upon public worship ever known. She had a numerous family, and lived three miles from the place of worship. But she would rise earlier on sabbath mornings, than on other mornings, on purpose to prepare for a *seasonable* attendance. Nothing prevented her attendance but real necessity or sickness. She often says—"I pray God to bless me in his house of prayer—to meet me there—to suit a word for me—

and direct his faithful ministers, to give a portion of meat in due season to every one." She made it her practice to write down the texts preached from, each sabbath, and the sum or chief thing intended in the sermon. She took far greater happiness, in gospel-sabbaths—public worship—holy ordinances—and religious duties—than in any temporal things.

Another excellence in her Christian character was a *spirit of candor and forbearance*. There is no person, but will have enemies to reproach them; and if eminently pious, malice and prejudice will not fail to impute the whole to mere pretence and hypocrisy. *Charity rejoiceth not in iniquity, but rejoiceth in the truth. Beareth all things, believeth all things, hopeth all things, endureth all things.* She was always ready to hope well of others, in a religious view, as far as there were any grounds to hope. She would say, "I have so many imperfections and failings myself, that I dare not rashly condemn or judge others. I would cover their faults with the mantle of charity." She was peculiarly attached to what are called the *doctrines of grace*: delighted exceedingly in religious conversation, and was able to bear an edifying part in it: she loved the society of pious people; and especially of gospel ministers.

The *sanctification of natural affections* was a distinguishing trait in her Christian character. Her greatest wish in respect to her family, children, and friends, was, that they might be the children and friends of God. She seemed to have a greater warmth of affection for her family, her

children, and friends than is common. She often spake of them—of receiving letters from them—of sending letters to them, in a most tender manner. But all her warmth of affection was turned into a religious channel. She counselled and advised, exhorted and urged them to make religion their chief concern, with all a mother's tenderness of heart, and melting persuasion. In her private devotions, on sabbath-mornings, this was one constant petition, "May my children have this day, a sabbath-day's blessing. May God meet with them to day. May they remember the sabbath and keep it holy." In her journies to visit them, she used to ask of God in prayer, "Oh, make this visit turn to their spiritual account. Let God be honored and glorified, by this visit to my children." If parents, in general, were equally anxious for their children's spiritual welfare—to instruct and warn them—to pray for them, how happy would be the consequence! Most families, in this case, would be nurseries of virtue and piety.

She was remarkable for *rejoicing in the mercies and government of God*. In all her trials and afflictions, she would adore a holy and righteous God—bow before him in submission and resignation, and rejoice in all his mercies to her, and hers. She had great afflictions and bereavements, in her family, the latter part of her life. A kind and beloved husband for years together was very infirm, nay, even helpless. She was all attention to him, would often weep over his case, but still would say, "God

is just, is good, is kind. I adore and submit. He has put this cup of bitter distress into my hands, and shall I complain?" She was bereaved of two sons, who had families, a few months before her own death. Her sorrows and troubles were multiplied. One afflictive Providence after another visited her. There was an accumulation of distress and sorrows. But in all, she acquiesced in the divine government. She would say, "O my soul, forget not the mercies of the Lord. God is still kind. Bless, O my soul, the living God, and forget not all his benefits." Her constant cry was, "Oh, give thanks unto the Lord for his mercy endureth forever." Be still, and know that I am God. She would often repeat, "God, is my friend what can I wish for more? glory to God in the highest." She was so swallowed up in admiring and adoring his government, that she would exclaim glory, glory, glory to God. Her breath was the breath of praise, and her life, a song of praise to God.

A Redeemer was peculiarly dear to her in his work, offices, grace, atonement, and righteousness. Her private diary is very full of warm expressions of love to her Redeemer, of dependence on his merits, of a desire of pardon through his precious blood. She often exclaims, "Oh, for pardon through his precious—precious blood: my sins are many, are great, but my Redeemer died to save sinners: his righteousness is all my hope—is infinitely full. Oh, that all would come to him—might see his glory: May his Holy Spirit sanctify me, and

mine. May his blood wash away my guilt." Expressions like these abound in her diary. Christ was her help, her hope, her joy, her dependence, her all in all.

Such was her life, and in her death, her God and her Saviour were near to her, supported her, and raised her above the fears of death. Her sickness was short, and painful. She had enjoyed uncommon health in her life. During her last sickness, she had her reason, to the moment of dissolution. She was seized with a violent pleurisy. On the eighth day, it terminated in death. In the early stage of the disorder, she seemed to have a presentiment, that it would be fatal; never expressed a wish to get well; and said she desired nothing contrary to God's will. She constantly praised God, when she spoke of his dealings towards her, and called on every one to join in praise. "My time, she said draws near, I shall soon leave all earthly things, and am willing to depart, the moment my heavenly Father sees fit to call me, I trust my work is done. God has come near to me, and filled my soul with praise, I have for some time past had a clear sun, I have had no dark hours. Such mercies, such unmerited favors bestowed on me! I am nothing, less than nothing! yet God deals most bountifully with me. Oh, the wonders of redeeming love! that God should draw so near to me, a vile worm of the dust, to surround and fill me with mercies! Praise the Lord, O my soul, and forget not all his benefits." At another time, shortly before her death, she

said, "her work was done. Blessed be God, that he has enabled me to prepare for death before I was brought to this. Oh, what a blessing, she said to her children, who were present, that I did not have this sickness, while your father was living, it would have killed him to have seen my distress. I was kept till now. I have had every thing I wished for, God's time has come, and his time is best. I am ready and willing to go. To depart and be with Christ is far better than to stay here." On Saturday and Sabbath day, the day before her death, her whole soul seemed filled with love to God, and admiration of her Redeemer, frequently repeating psalms and hymns expressive of the happiness of her mind. She was raised above the fear of death, "I am not afraid to die." O death where is thy sting! O grave where is thy victory! On the 19th of January, 2 o'clock

in the morning, she fell asleep in the arms of her Saviour, and in not only pleasing, but joyful and triumphant hopes of eternal life. She met death, not only with composure and serenity, but with joy and triumph. During her sickness, she conversed on the awful agonies of dissolving nature, the solemn shades, and glooms of death, as a *pleasing* subject. *Blessed are the dead that die in the Lord—Let me die the death of the righteous—Mark the perfect man, and behold the upright, for the end of that man is peace. Man goeth to his long home, and the mourners go about the streets.—The body returns to the dust, but the soul to God that gave it.* For the children of the deceased, by nature and connexion, we cannot but wish the spirit of the departed mother to rest on them. *The Christian dying in triumph is a glorious, instructive, and improving sight.*

A STATEMENT

OF THE FUNDS OF THE MISSIONARY SOCIETY OF
CONNECTICUT, JANUARY 1, 1807.

NO. 1.

ACCOUNT of Sums contributed in the several Congregational Societies in the State of Connecticut, for the support of Missions, on the first Sabbath of May, 1806, pursuant to a Resolve of the General Assembly of said State, passed May, 1804.

HARTFORD COUNTY.				
Hartford, First Society,	\$61	19	Canton,	60 73
South,	26		East Hartford, First,	21 26
West,	38	13	Orford,	20
Berlin, Kensington,	8		East-Windsor, North,	27
New Britain,	23	36	Enfield,	22 01
Worthington,	16	37	Farmington, First,	79 61
Bristol,	20	70	Northington,	11 33
Burlington,	9	56	Glastenbury, First,	23 04
			Granby, Salmon Brook,	6 40

Hartland, East,	7 50
West,	19
Marlborough,	8 16
Simsbury, First,	19 48
Southington,	13 10
Suffield, First,	16 25
West,	4 01
*Wethersfield, First,	59 60
Newington,	17 90
Windsor, First,	22 55
Wintonbury,	12 57

Total, Hartford County, 674 81

NEW HAVEN COUNTY.

New-Haven, Brick,	44 27
United Society,	34
West Haven,	10 40
Branford, First,	11 10
North Branford,	1 71
Cheshire, First,	9
Columbia,	6
Derby, First,	4 53
Great Hill,	3
Guilford, First,	13
East,	12 63
North,	11 79
Hamden, Mount Carmel,	11 58
East Plains,	7 81
Milford, First and Second,	37 37
North,	14 52
Meriden,	10 97
North-Haven,	15 18
Wallingford,	3 88
Waterbury, First,	7 59
Middlebury,	9 08
Wolcott,	6 50
Woodbridge, Amity,	13 35
Bethany,	2 25

Total, New Haven County, 301 31

NEW-LONDON COUNTY.

New-London,	60 35
Norwich, First,	38 50
Chelsea,	24 20
Bozrah,	6 31
Franklin,	10 87
Lisbon, Newent,	14
Hanover,	6 76
Lyme, First,	10 42
Montville, First,	22 86
Preston, North,	52 25

Total, New-London County, 246 52

* Since this account was audited the contribution of Stepney Parish, in the town of Wethersfield, has been paid into the Treasury, amounting to 30 Dolls. 75 Cents.

FAIRFIELD COUNTY.

Fairfield, First,	20
Green's Farms,	13 63
Greenfield,	8
Danbury, First,	31 61
Bethel,	3 70
Greenwich, West,	38 12
Huntington, Ripton,	10
New-Canaan,	22 07
New-Fairfield,	3 90
Newtown,	5
Norwalk,	26 63
Reading,	6 14
Ridgefield, First,	6 20
Ridgbury,	6 50
Sherman,	5 12
Stamford, First,	23
North Stamford,	6 50
Middlesex,	3 77
Stanwich,	11
Stratford First,	4 50
Stratfield,	12 50
Trumbull,	3 43
Weston, Norfield,	2 51
North Fairfield,	4 85
Wilton,	8 53

Total, Fairfield County, 287 21

WINDHAM COUNTY.

Windham, First,	3 63
Scotland,	3
Ashford, First,	4
Westford,	4 03
Brooklyn,	3 23
Canterbury, First,	6
Westminster,	4 20
Columbia,	12 05
Hampton,	26 46
Killingly, Second,	5 18
Third,	2 71
Lebanon, First,	41 51
Goshen,	8
Exeter,	2 05
Mansfield, First,	11
North,	7 55
Plainfield,	15 25
Pomfret, First,	12 80
Abington,	10 73
Thompson,	6 58
Woodstock, First,	8 86
Muddy Brook,	15 37
West,	2 57

Total, Windham County, 216 76

LITCHFIELD COUNTY.

Litchfield, First,	47
South Farms,	17 82
Barkhempsted, Winsted,	20

Bethlem,	35 20	Chatham, First,	7 50
Canaan, First,	25	Middle Haddam,	4 37
North,	10	Durham,	23 88
Colbrook,	22 76	East-Haddam, First,	21
Cornwall, First,	21 26	Millington,	19 60
Second,	10 05	Hadlyme,	8 95
Goshen,	87 43	Killingworth, First,	6 36
Harwinton,	22 25	North,	17 01
Kent,	13	Saybrook, First,	9 28
New-Hartford,	43 29	Second,	7 12
Norfolk,	47 85	Third,	4 63
Plymouth,	10 32	Fourth,	8 61
Roxbury,	11 26		
Salisbury,	29	Total, Middlesex County,	173 83
Sharon, First,	27 78		
Southbury, First,	13		
South Britain,	8	TOLLAND COUNTY.	
Torrington, First,	20 25	Tolland,	11 81
Torrington,	37 52	Bolton, First,	46
Warren,	35 62	North,	18 25
Washington, First,	27 66	Coventry, First,	13 31
New-Preston,	22 42	North,	15 80
Watertown,	24 22	Andover,	14
Winchester,	14 20	Ellington,	17 61
Woodbury,	15 33	Hebron, First,	7 25
		Gilead,	8 01
		Somers,	22 38
Total, Litchfield County,	719 49	Stafford, First,	5 66
		Willington,	9 76
MIDDLESEX COUNTY.		Total, Tolland County,	189 84
Middletown, First,	17 29		
Upper Houses,	5 75		
Haddam,	12 48		

SUMMARY.

HARTFORD COUNTY,	674 81
NEW-HAVEN, do.	301 31
NEW-LONDON, do.	246 52
FAIRFIELD, do.	287 21
WINDHAM, do.	216 76
LITCHFIELD, do.	719 49
MIDDLESEX, do.	173 83
TOLLAND, do.	189 84

TOTAL, \$2809 77

No. 2.

FUNDS of the Society arising from other sources than the Contributions in May 1806.

1806.	Contributions of 1805 received since January 1, 1806, viz.	
January 15.	Hebron Gilead,	\$ 7
February 3.	Fairfield, Green's Farms,	14
March 21.	Lebanon, Exeter,	2 26
		23 26

Contributions in the new settlements, viz.

January	31.	To Rev. Israel Day,	7 68
September	13.	Rev. Calvin Ingals,	22 08
October	27.	Rev. Asa Carpenter,	3 67
November	6.	Rev. William Graves,	31 01
			<hr/> 64 44

Contributions from sundry Societies, viz.

January	14.	Female Association of Hebron,	9
May	9.	do. do. Litchfield,	31 54
		Ladies' Society in Norwich,	12 31
			<hr/> 52 85

Donations by sundry Individuals, viz.

January	8.	Rev. George Colton, Bolton,	25
	14.	Susanna Fox, and others, New-London,	12
April	1.	Ezekiel Williams, Esq. Wethersfield,	200
September	17.	Deacon Aaron Moses, Canton,	3 50
			<hr/> 240 50

Donations by persons unknown, viz

January	8.	A Lady of Huntington,	5
February	5.	A Friend of Missions,	10
	7.	do. do.	2
	19.	do. do.	11 32
March	5.	do. do. of Bethlem,	1
	20.	A Lady of Torrington,	4
		A Boy of do. 10 years old,	0 10
		A Lady of Simsbury,	1
May	9.	A Friend of Missions, of Woodbury,	1
	19.	do. do. of Berlin,	5
	20.	do. do. of Cheshire,	104
June	3.	do. do. of Westville, N. Y.	3
	17.	do. do. of Canton.	1
	19.	A Lady of Stamford,	4 25
August	4.	do. of New-Hampshire,	6
September	1.	* do. of Windham,	3
	29.	A Friend of Missions,	2
October	17.	A young Lady of Torrington,	1
November	7.	A Friend of Missions,	0 50
	12.	C. Y. A.	2
			<hr/> 167 17
September	4.	Avails of Connecticut Evangelical Magazine,	672 97
December	31.	Interest on Money Loaned.	1227 98
			<hr/> 2449 17

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No. 3.

Disbursements by order of the Trustees.

Order, No.					
Jan.	21.	272	To Rev. Joseph Badger Miss'y. to New-Con-		
			necticut.	\$	30
	31.	273	Rev. Israel Day, do. Vermont		61 50
April	1.	274	Rev. Asa Carpenter, do. do.		24
		275	do. do. do.		14
	10.	276	Rev. Calvin Ingals, do. New-York & Penn.		1
		277	do. do. do.		25
	12.	278	Mr. Elisha Colt, for assisting the Treasurer,		3

	29.	279	Rev. Joseph Badger, Miss'y. to N. Connecticut,	50
May	1.	280	Rev. Thomas Robbins, do. do.	60
	7.	281	Rev. Calvin Chapin, do. do.	100
	8.	282	Rev. William Graves, do. New-York,	25
	9.	283	Rev. Abel Flint, Stationary and Postage,	10 52
		284	Messrs. Hudson & Goodwin, do. and Printing,	28 08
	12.	285	Rev. Israel Day, Miss'y. to Vermont,	1
	19.	286	Mr. Eli Hyde, do. New-York,	1
	20.	287	Mr. Elisha Colt, for assisting Treasurer,	3
	24.	288	John Porter, Esq. for his services as Auditor,	50
June	6.	289	Book committee, for books for new settlements,	50
	19.	290	Andrew Kingsbury, Esq. Salary as Treasurer,	100
July	11.	291	Rev. Thomas Robbins, Miss'y. to N. Connect.	40
		292	Mr. Oliver Wetmore, do. Vermont,	1
	18.	293	Rev. Thomas Robbins, do. N. Con.	150
August	28.	294	Mr. John Hough, do. Vermont,	25
Sept.	3.	295	Rev. Thomas Robbins, do. N. Con.	29
	4.	296	Rev. Abel Flint, for his services as Auditor.	25
		297	do. do. Secretary,	25
	12.	298	Rev. Sylvester Dana, Balance of an old Acct.	1
	13.	299	Rev. Calvin Ingals, Miss'y to N. Y. and Penn.	115
	29.	300	Rev. Israel Brainerd, do. do.	15
Octr.	16.	301	Messrs. Lincoln & Gleason, for binding Books,	12 20
	27.	302	Rev. Asa Carpenter, Miss'y to Vermont,	56
Novr.	6.	303	Rev. William Graves, do. New-York,	87
	13.	304	Rev. Calvin Chapin, do. N. Connect.	43

1261 30

No. 4.

Treasurer's Account Current.

Dr. { The Missionary Society of Connecticut, in Account Current } Cr.
 with Andrew Kingsbury, as their Treasurer.

To Amount of Cash paid by order of the Committee, of Accts. as per statement, No. 3.....	1261 30½	By balance, in favor of the Society, January 1, 1806.....	21196 94½
To balance, carried to credit of new account.....	25194 58½	By contributions in May 1806, as per statement No. 1.....	2809 77½
		By donations, interest, &c. as per statement No. 2.....	2449 17
	\$ 26455 89		\$ 26455 89
Amount of permanent Fund.....	15245 93		
For current expenses.....	9948 65½		
	25194 58½	By balance of the above Account.....	25194 58½

A. KINGSBURY, Treasurer, to the M. S. of Conn.

ABEL FLINT, Auditor.

Hartford, December 31, 1806.

A particular List of the Contributions, received in the new settlements, contained in the general statement, No. 2.

Vermont.		Delaware County.	
To Rev. Israel Day, in			
At Greensborough, from a			
Friend of Missions,	2 00	Pinefield, Cook House,	1 06
do. do.	2 00	do. Dickinson's settlement	1 75
do. do.	1 00	do. Creek,	1 00½
do. do.	0 60	Walton,	2 40½
Derby, Contribution,	2 08	Middletown,	2 21½
	<hr/>	Delhi,	2 67½
	7 68		<hr/>
To Rev. Asa Carpenter in Vermont.			31 01
At Burk, Mr. Ira Humphrey,	1 00	To Rev. Calvin Ingals, in the Western Counties of New-York, and Northern Counties of Pennsylvania.	
St. Johnsbury, Contribution,	1 50		
Greensborough, Mr. Ephraim Strong,	1 17	At Palmyra,	5 47
	<hr/>	Easton,	2 56
	3 67	Augusta,	2 60
To Rev. William Graves, in the Counties of Otsego and Delaware, state of New-York.		Post-Town,	2 18
<i>Otsego County.</i>		Middletown,	0 71
At Otsego, Schuyler's Lake,	1 74½	Athens,	1 36
Richfield,	76	Nanticook,	2 30
Plainfield,	2 19	Great Bend,	1 18
Exeter,	7 24½	Chenango, David Hotchkiss,	1
Burlington, Wharton Creek,	1 84½	Walton,	2 72
Burlington,	1 01		<hr/>
Hartwick,	2 00½		22 08
Pittsfield,	3 10		

Donations of Books in the course of the Year.

- 60 Friendly Visit to the House of Mourning, by Mr. Joseph Rogers.
 25 Putnam's Essays, by Rev. Aaron Putnam.
 36 Emmons' Sermon on Baptism, by Rev. Leonard Wooster,
 6 Wooster's Sermons, by do.
 12 Testaments, by N. L.
 25 Putnam on the Bible, by Rev. Aaron Putnam.
 96 Doddridge's Rise and Progress of Religion, by Mr. Wm. Woodbridge.
 30 Poetical Address to a Deist, by a Friend of Missions.
 123 Trumbull's Sermons on Divine Revelation, for the copy right of an Edition of that work.

A List of Books sent to the new settlements in the course of the Year.

BOUND BOOKS, viz.

- 50 Trumbull's Sermons on Divine Revelation.
 60 Doddridge's Rise and Progress of Religion.
 66 Testaments.
 2 Davies' Sermons, 1 sett, 2 vols.
 2 Village Sermons, 1 sett, 2 vols.
 1 Smalley's Sermons.
 18 Dwight's Psalms and Hymns.
 6 Henry on Prayer.

PAMPHLETS, viz.

- 212 Summary of Christian Doctrines.
 60 Friendly Visit to the House of Mourning.
 400 Trumbull on Family Prayer.
 100 Sermons on the Prodigal Son.
 18 Doddridge's Address to Families.
 27 Sermons to Children.
 50 Putnam's Essays.
 636 Connecticut Evangelical Magazine.
 24 Emmons on Baptism.
 6 Wooster's Sermons.
 25 Putnam on Divine Revelation.

 1763

6670 Sent in preceding years.

 8433 Total number of Books sent to the New Settlements

*Report of the Trustees of the
 Hampshire Missionary Society,
 made at their annual meeting in
 Northampton, the last Thurs-
 day in August, 1806.*

THE Trustees would inform the Society, that the Missionaries, employed the last year, completed their respective Missions without any special inconvenience and with honor to themselves, and with advantage and success to the common cause.

Rev. Messrs. Payson Williston and Thomas H. Wood, labored in the counties of Onondago and Chenango; each of them fifteen weeks. Mr. Wood rode 1400 miles, preached 70 sermons, administered the Lord's supper once, baptism 15 times, visited 11 schools and about 300 families, attended several conferences, and distributed the Society's books as he had opportunity and found there was need.

Mr. Williston was not less active, laborious and faithful in performing the several parts of his Mission.

Rev. Royal Phelps performed a Mission to the westward of only 8 weeks. From his journal it appears that he had a truly missionary spirit and labored without ceasing, and to much effect. These missionaries, who have entirely approved themselves to the Trustees, assure you of the respect with which they were commonly treated; of the readiness shewn to hear the word preached; to receive more private instruction and attend conferences for religious conversation. Their services were gratefully acknowledged. A repetition of similar ones earnestly requested, missionary institutions highly estimated, and their benevolent exertions almost every where thankfully owned. Often it was difficult for the people to utter all which they wished and experienced. In divers places an hearing ear was granted. The hearers hung on the lips of the animated speaker; eager to hear, desirous to improve, slow to depart, and ready to return. Impres-

sions were made by the truth, faithfully and powerfully preached, which, it is hoped, will be permanent. The Holy Spirit working effectually with the word; renewing the heart and reforming the life. They state that such is the destitute and helpless condition of many of the new settlements that they still greatly and probably will long need all which the funds of this society, and other societies will be able to do for their relief. Many of the infant plantations are small and scattered: some of them are divided in their religious opinions, and some are broken by sharp and unchristian contentions. Messrs. Williston and Wood had a friendly interview with the New-Stockbridge Indians, under the immediate care of the Rev. JOHN SERGEANT. Something was said relative to a mission among some remote tribes of indians; particularly the Miami and Delaware. Though at present your funds are small and though few are qualified and inclined to undertake such a mission and though yet little is doing, the friends of souls are earnestly looking for the time when a wider door may be opened to preach to the natives the everlasting gospel of the blessed God and our Saviour.

Rev. Messrs. Joseph Field, Samuel Sewall and John Dutton fulfilled a mission in the whole of fifty-four weeks, in the counties of Oxford and Kennebec in the district of Maine.—Mr. Field preached 83 times; 35 on the Lord's day and 48 on other days; administered the Lord's supper four times and seven baptisms, inspected schools

and attended funerals. Mr. Sewall rode nearly 1400 miles, preached 133 sermons, visited private families, attended conferences, and performed other missionary labors.

Mr. Dutton was equally disposed and enabled to discharge the important trust committed to him. They rendered useful services to the society; their labors were gratefully received and crowned with success. All your missionaries agree in the utility and necessity of continuing these missions, of increasing the number of laborers and contracting the field of labor.

The laborers being few and their harvest plenteous, and desirous of doing more good, the field of labor may be improperly extended and the proposed effect diminished. Every thing cannot be effected and should not be attempted by a few persons in a short time, embracing a large extent of territory in their commission. Fearing lest they should not do what is expected and allotted them; they are induced to pass rapidly from place to place, and lessen their ministerial services. They cannot do what they would. Could three objects be gained; an increase of missionaries, a contraction of their limits and a lengthening of their missions much greater good would be effected. At present necessity restrains your operations. Providence may in time remove these difficulties, brighten your prospects, and enlarge your funds and furnish sufficient numbers to preach in remote parts the unsearchable riches of Christ, to the instruction, conversion and salvation of many thousands of

precious and immortal souls.—Larger contributions have been made to the funds in the new settlements the last year, than before.

The Trustees at their last annual meeting appropriated for the present year, for missions a sum not exceeding 900 dolls. and for books the sum of 400 dollars. You have now five missionaries in your employment—Rev. Messrs. Joseph Blodget, David H. Williston, John Dutton, Royal Phelps and Nathaniel Dutton. Messrs. Blodget, Williston and John Dutton, are employed in Oxford and Kennebec counties for fifty weeks in the whole. Messrs. Phelps and Nathaniel Dutton, are employed in Onondago and Chenango counties and on the Black-river for fifty-two weeks, making in the whole 102 weeks service for 856 dollars.

As yet but a few communications have been received from the missionaries. Those which have been are of an encouraging and pleasing nature. As in former years the Trustees in this, have attended to the distribution of books. They conceive that this object claims just and much attention and must claim it in future. In this way continual and rich instruction is easily, cheaply, and extensively diffused. The books which have been sent this year to be distributed will appear by document (A) as will those which are now on hand.

Availing themselves of a large impression of *Vincent's Explanation of the Assembly's Catechism*, a very valuable work, made at the desire of several Associations, the Trustees have taken for the

Society's benefit 700 copies at a very reasonable price; one hundred and sixty of which have been exchanged for 2,000 sheets of Tracts and other works proper for distribution. Bound with Vincent, is a well written address on the subject of prayer and family religion, by Rev. Dr. Trumbull. The neat profits of a good work, called the *Panoflist*, arising from the sales in this county, have been offered by the Editors for your benefit; and will add between 70 and 100 dollars to your funds. The Trustees state that several donations have been made by individuals, well wishers to the cause. Hon. William Phillips, Esq. of Boston, has made one of fifty dollars; which has been acknowledged in a letter of thanks addressed to him.—Liberal sums have been received this year from the Female Association: as document (B) shews. It is believed that many streams will yet flow from that source into your treasury which will benefit and rejoice those who need and desire pious instruction. The charitable contributions made at different times since the last meeting have increased the funds. The annuities have been generally though not wholly paid. Various reasons may have produced a temporary delay. Seasonable payments are useful and enriching to the funds: as monies, not soon needed, are loaned. The monies which have been received for the funds, will appear from document (B & C) being 1303 dolls. 34 1-2 cts. The expenditures from document (D) amounting to 1142 dolls. 53 1-2 cts. The present state

of the Treasury with the report of the Auditing Committee from document (E.)

The Trustees hope they can say, Hitherto hath the LORD owned and prospered the institution. Many have been disposed to advance this great and good work.—While some have readily honored the LORD with their substance, and repeatedly consecrated a part of their earthly treasures to charitable uses ; others have been found and inclined to carry into full effect, the benevolent designs of the Society. The liberal aid afforded by numerous female associations for the purchase of Bibles and other suitable books, should not be forgotten and suppressed. No small praise is due to God for this very thing. It is what might have been looked for from the readiness of pious and charitable women to do good ; from their compassion for souls and their earnest desire to spread the truth.

The present state of the funds will not let us doubt of being able to furnish future supplies for our distant settlements. But, since continued efforts require continued supplies, the friends of CHRIST and humanity will not discontinue them. Having begun well, they will go on and further the important design. Many considerations will powerfully resist fainting and weariness in this acceptable service of christian Love. It will be useful frequently to recollect how many societies of christians are engaged in this work. With what views, in what ways and to what glorious purposes they pursue it : How their love and zeal, their faith and hope grow

exceedingly. Plans are ripened, means provided and instruments furnished to undertake very laborious, difficult and hazardous enterprizes in the cause of the dear Immanuel. In Europe this work is pursued with unremitted assiduity and unabated zeal, with sanguine expectation and ever memorable success. In this country too, the same spirit, kindled from above, glows, spreads and strengthens. Almost throughout the United States similar societies are formed, measures adopted, monies collected and persons employed to spread the savor of divine truth far and wide. The gospel of CHRIST is thus preached to multitudes who, without such benevolent aid, would live destitute of the means of grace, plunge deep into ignorance and error and probably transmit a dreadful and odious inheritance of ignorance, error and corruption to their posterity. It is not easy for those, who have been always favored with a fulness of religious advantages, duly to estimate their own mercies or keenly feel for their brethren famishing for want of the bread of life.

It is refreshing and animating to dwell upon the good already produced. The solitary place hath been made glad and in the desert they have sung the songs of Zion. Churches have been planted, ministers settled and the word and institutions of CHRIST have proved the power of God and the wisdom of God unto the spiritual good of perishing sinners. The eyes of the blind have been opened, and the ears of the deaf have been un-

stopped ; the lame have leaped, and the dumb have sung the praises of redeeming love. Christians have been edified, quickened, comforted and sanctified by the truth, ordinances, and grace of Christ. This is the work of God ; wondrous and joyous to our minds and hearts.

It is an high honor to be workers together with God in forwarding the work of redemption, in building up Zion, in bringing sinners to the knowledge and obedience of the faith, and preparing them for immortal blessedness.

It is well to reflect that much remains to be done ; that much may be done by good people ; that much is expected of them ; that for this purpose God bestows his bounties ; that all which they and others call their own is the Lord's ; that he demands a portion of what he gives, for his more immediate use. Such an application is acceptable ; an odour of a sweet smelling savor unto God. He can abundantly bless you for your labors of love in his cause. He can constantly satisfy liberal and holy souls from his own all-sufficiency and the inexhaustible fullness of Jesus Christ. Animated by such powerful considerations ; impelled by such weighty motives will not the friends of Christ and of mankind persevere in their prayers

and liberalities, their services and efforts until, by the grace of God, the wilderness shall universally become like Eden and the desert like the garden of the Lord ?

The Trustees suggest to the Society the expediency of recommending to the several congregational and presbyterian Societies in the county, a contribution to aid the funds of the Society, to be made on the annual Thanksgiving, or on some Lord's day near, as shall be judged most eligible ; and that this Report should be published, circulated and previously read in public. While doing good to others you may humbly hope that God, who both ministers seed to the sower and bread to the eater, will not let you lack any good thing ; and that he will increase the fruits of your righteousness ; that you may be enriched unto all bountifulness ; for which liberality of yours many thanksgivings will be rendered unto God through our Lord Jesus Christ.

In the name of the Trustees,

SAMUEL HOPKINS,

Vice President.

At a meeting of the Society, Northampton, August 28, 1806, read, accepted and voted to be printed, distributed and publicly read, as reported by the Trustees to the Society.

Attest, **PAYSON WILLISTON,**
Rec'g. Secr'y.

DOCUMENT A.

Books sent for distribution into the new-settlement, 1806.

	No.		
BIBLES,	72	on the Christian Sabbath,	112
Select Sermons,	15	on the Church,	1
Doddridge's Rise,	45	Religious Tradesman	3
Address to the Master,	124	Connecticut Evangelical Magazine,	120
Lathrop's 6 Sermons,	50	Hem. dis. to children,	31

Address to a Stranger,	61	for 1805,	60
Best way to defend the Bible,	88	Instructions & Address,	40
Watts' divine Songs,	100	Plain Truths,	1
Advice to a young man,	21	Porteus,	1
Coleman's Incomprehensibleness,	10	Joseph's discovering himself,	1
Catechisms,	24	Vivian's dialogues,	2
Davidson's real Christian,	24	Whitaker's Address,	2
All's for the best,	25	Bowle's last Illness,	3
Emerson's Ordination Sermon,	30	Life of Faith,	23
Hale's Sermon,	65	Drop of Honey,	1
Report for 1802,	8	Vincent,	72
for 1803,	40		
for 1804,	50	Whole,	1392

List of Books on hand, 1806.

	No.	Watts' Divine Songs,	570
Select Sermons,	16	Coleman's Incomprehensibleness,	40
Doddridge's Rise, &	276	Davidson's real Christian,	25
do. on the care of the Soul,	390	Hale's Sermon,	65
do. Address to the master	627	Report for 1802,	8
Lathrop's 6 Sermons,	120	for 1803,	78
do. on the Christian Sabbath,	458	for 1804,	150
Connecticut Evangelical Maga-		for 1805,	210
zine,	360	Instructions and address	241
Hemmenway's Discourse to Chil-		Vincent,	468
dren,	61		
Best way to defend the Bible,	178	Whole,	4331

DOCUMENT B. & C.

Increase of the funds of the Hampshire Missionary Society, from August 29, 1805, to August 28, 1806.

Donations of the Female Charitable Association.

	Dols.	Cts.	Balance in the Treasury	
In Amherst, first parish,	6	74½	last year,	234 45
Ashfield,	8	25	Interest on the same,	16 66
Chester,	6	6½		
Goshen,	10	25	Total of the fund of the	
Hadley,	27	68	female association,	540 80
Hatfield,	19	00	Expended of this fund for	
Hawley,	8	00	72 Bibles,	48 75
Longmeadow,	69	16	25 Select Sermons,	21 87
Northampton,	13	77	200 Trustees' Report	
Southampton,	34	57	1805, for distribution,	8 00
Springfield,	22	00	700 Vincent's Cate-	
Westampton,	15	00	chism,	266 00
West-Springfield, first			Boxes, carriage, &c. of	
parish,	26	76	books,	12 44
Williamsburgh,	14	38	Balance in the Treasury,	183 74
Deerfield,	2	50		
				540 80
Total Female Association,	289	69		

Donations in towns and parishes.

	dolls.	cts.
Amherst 1st parish,	31	95
Amherst 2d parish,	13	05
Ashfield,	22	32
Belchertown,	7	53
Buckland,	5	00
Charlemont,	1	50
Chesterfield,	10	37
Colrain,	9	00
Conway,	31	80
Cummington,	5	00
Deerfield,	6	00
Eastampton,	16	47
Granby,	11	25
Granville, mid. par.	19	00
Hadley,	64	77
Hatfield,	46	20
Hawley,	20	80
Heath,	12	25
Longmeadow,	*68	97
Northampton,	71	66
Norwich,	2	00
Palmer,	13	63
Plainfield,	29	80
Shelburne,	5	00
Southampton,	61	75
South-Hadley,	20	00
Springfield,	11	00
Sunderland,	54	30
Westfield,	20	75
Westampton,	39	21
W. Springfield 1st par.	25	56
Whateley,	12	59
Williamsburgh,	56	47
Worthington,	24	50
	851	95

* 10 dolls. omitted by mistake last year are added to this.

Donations made out of the county.

Hon. William Phillips,	
Boston,	50 00
Rev. John Dutton Hartford, Ver.	2 00
Ladies in Brookfield, west. par.	10 50
Rev. Thomas H. Wood, Halifax, Ver.	3 00
Jedediah Stark, Esq. Halifax, Ver.	2 00
	66 50
From Doddridge's Rise &c. of Religion,	28 71

*Donations made in the new-settlements.**In Maine,*

Hebron, Gid'n Cushman,	1 00
Norridgewalk,	4 10
Sumner & Hartford,	7 25
Poland,	16 00
Waterville,	12 00

In New-York,

Camden Mrs. Bloomfield,	2 00
Camden, NO. 8	3 37
Camden, NO. 7	2 00
Several others,	1 17
Florence, NO. 4.	1 50
Sempronius, Esq. Stoyell,	0 25
Miss. Sarah Stoyell,	1 00
Camillus, Jacob Sheldon,	1 00
Marcellus Ell,	12 25
Scipio, Luke Taylor,	1 10
De Ruyter, Mrs. Catlin,	0 50
	66 49

SUMMARY.

	dolls.	cts.
By Female Charitable Associations,	289	69
Towns in the county,	851	95
Out of the county,	66	50
New-settlements,	66	49
Profits of Doddridge's Rise,	28	71
	1303	34

DOCUMENT D.

Expenditures of the Hampshire Missionary Society between August, 1805 and August, 1806.

Balance paid to Missionaries employed, 1805.

	dolls.	cts.
Rev. Payson Williston,	72	14
Rev. Thomas H. Wood,	60	00
Rev. Joseph Field,	80	00
Rev. John Dutton,	80	00
Mr. Samuel Sewall,	72	00
Mr. Royal Phelps,	31	00
	<hr/>	395 14

In advance, 1806.

Rev. Royal Phelps,	72	00
Rev. Nathaniel Dutton,	72	00
Rev. Joseph Blodget,	100	00
Rev. David H. Williston,	72	00
	<hr/>	316 00

Total for Missionary service 711 14

For Books

72 Bibles,	48	75
25 Select Sermons,	21	87
670 Watt's Divine Songs,	28	04
400 Trustees Report, 1805,	16	00
750 Vincent's Catechism.	266	00
	<hr/>	380 56
For the education of two Indian youths	10	00
For boxes, carriage, &c. of Books	12	43
Postages of letters &c.	5	91
Entertaining Committees,	11	06
Stationary,	2	25
Advertising,	4	08
A counterfeit bill,	5	00
	<hr/>	40 73

Summary of Expenditures.

Missionaries,	711	14
Books,	380	69
Indian Youths,	10	00
Contingent,	40	73
	<hr/>	1142 534

DOCUMENT E.

THE Committee appointed by the Hampshire Missionary Society at their meeting in August 1805, to examine and report the state of the Treasury, ask leave to report :

That they have examined the Treasurer's accounts and find them regularly charged, well vouched and rightly cast, that there is now in the hands of the Treasurer in cash the sum of

26 65

In promissory notes, with good sureties on Interest, the sum of

2056 55 1-2

Amounting to the sum of
Which is Humbly submitted.

2083 20 1-2

ASA WHITE,
JONATHAN WOODBRIDGE,
NATHANIEL ELY,

} Auditing
Committee.

Northampton, August 26, 1806.

Officers of the Hampshire Missionary Society, appointed at their annual meeting the last Thursday in Aug. 1806.

His Excellency Caleb Strong, Esq. *President*, Rev. Samuel Hopkins, D. D. *Vice-President*

TRUSTEES.

Hon. John Hastings, Esq. Rev. Joseph Lathrop, D. D.
Hon. Ebenezer Hunt, Esq. Rev. Joseph Lyman, D. D. Justin Ely, Esq. Rev. Solomon Williams, William Billings, Esq.
Rev. David Parsons, D. D. Charles Phelps, Esq. Rev. Richard S. Storrs, Ruggles Woodbridge, Esq. *Treasurer*, Rev. Enoch Hale, *Corresponding Secretary*, Rev. Payson Williston, *Recording Secretary*.

Standing Committee of the Trustees.

Rev. Joseph Lyman, D. D. William Billings, Esq. Rev. Enoch Hale. Rev. Solomon Williams, Charles Phelps. Esq.